# RICHARD WAGNER.

The Home of the German Master.

The Poetic and Musical Development of Wagner.

The "Ring of the Nibelungers" Quadrilogy.

SKETCH OF WAGNER'S MUSICAL DRAMA

BAYREUTH, Bayaria, May 15, 1874. Bayreuth, the home of Richard Wagner, is a quiet little city of 20,000 souls, Protestants, in the midst of Catholic populations all round, situate away up in the northeastern corner of Bavaria, at the foot of the Pichteigebirge, which Jean Paul loved and wrote about. A hundred and fifty years ago, when the Margraves of Brandenburg resided here. Bayreuth had a period of great splendor. The people are a kind-hearted and hospitable race, simple in taste, the ladies beautiful of feature, charming in manner. Wagner himself styled the city "a soil undefied by modern culture, a virginal ground for true art"-that is to say, the modern French drama and opera are unknown here, and the popular taste is therefore as healthy as can be expected when fed on natural old fashioned drama and opera. The first edifice seen by the traveller from the railroad coupé as he approaches Bayreuth is the Nibelungen Theatre, wherein Wagner proposes to give the highest possible artistic exposi-tion to his great music drama, the "Ring of the Nibelungers," a work founded on Scandinavian mythology and the "Nibelungenlied," or the German "Liad," as people sometimes love to style their old epos. I think it will be impossible for your readers to comprehend the necessity for the erection of this new theatre, unless they know the grandeur and extent of the music and drama which are to be performedin it.

With the exception of "Rienzi," all Wagner's operas treat of mythological and therefore deeply symbolical subjects. We refer especially to his est known works, "The Flying Dutchman," "Tannhauser," "Lohengrin," and "Tristan and Isolde." In "Meistersinger" Wagner leaves legend for a while to give us pictures of old German life. I will give you a synopsis of the musical dramatic quadrillion, "The Ring of the Nibelungers," as sketched by Wagner himself. To any one understanling mythology the drama is a won-"RHEINGOLD"-RHINEGOLD.

The world is peopled with dwarfs, giants and the gods. The race of the Nibelungs (Nibelungers) live in the earth, in clefts and caves, and melt refine and work the hard metals. Alberich makes himself King of the Nibelungs. In the first scene of "Rheingold" we see beneath the Rhine three mermaids swimming and diving, and suddenly surprised by the appearance of Alberich. The maidens tease the dwarf, who endeavors to catch each in turn. Tired of the chase, the Nibelung seats himself on a rock of the river's bed, while the maidens swim gracefully around the pinnacle of a high rock, just as the first rays of the sun light up with great brilliancy a clump of gold therein. The maidens still tease Alberica, and tell him that they are the guardians of the Rhine gold, and tell him the wonders and powers of this treasury-namely, "Whoever should get pos-session of the Rhinegold and from it session of the Rhinegold and from it weld a ring, would thereby attain to unlimited power." Alberich, already enraged at his ill-success in chasing the mermaids, suddenly clambers up the rocks, seizes the glittering treasure while the mermaids are floating about and makes off with it. Alberich returns to Nibelheim (Nebelheim, home of the mist or gloom—night), and weids himself a ring out of the gold, through whose virtues he becomes Lord or King of the Nibeliungs. Thencetorward he compelled all the other Nibeliungs to work for him; to gather the subterranean treasures together for him. This subterranean treasures together for him. This subterranean treasures together for him, the virtue of which was to render the possessor invisible at pleasure. This corapte constitutes the root from which the tragedy of the "Ring" is developed. With the introduction of gold come murder ed. With the introduction of gold come murder and death into the world of dwarfs, giants and

The scenery changes slowly. We appear to ascend from the depths of the Rhine up to the earth's surface. It is still morning, and a heavy dew fills the valley of the Khine. The rising sun gradually dispels the mist, and by and by illumines with wonderful brilliancy a large burg, with glowing pinnacles, erected on the mountain in the background. To one side of the valley we discover Odin, the god, and his consort, the goodess Fricks. slumbering amid flowers. They awake, and gaze in astonishment at the grandeur of the edifice before them; but the goddess is terrified at the thought of the price at which the burg has been built-the price of herself, the goddess. The burg has been built by the giants Fasolt and Fainer, who now importune Odin for payment. The gods, who had gained supremacy on earth, had determined to build a burg whence they could with ease regulate the affairs of the world. The council of the gods consisted of Odin, Thor, Froh and Logi: the goddesses Fricka, Freya and Erda. By Loki's advice the gods made a contract to give Preya to the giants as soon as the burg should be finished. The giants will hear of no postponement; they seize Freya, and attempt to carry her off. The gods, who still wish to pay the giants, discuss together, and offer to give the giants the tabled Niblung treasure in payment instead of the goddess. The giants agree to this, but persist in taking Freya with them as a pledge. until the treasure shall be forthcoming. The giants had long suffered from the cunning of the Nibelung, who could wield swords and weapons for their destruction, and were glad enough to accept the proposition of the gods. The giants disappear from the scene with Freya; mist and gloom fill the valley, the gods have a gnastly and tired appearance, for Freys, the possessor of the apple of eternal youth, has been taken from them. The gods immediately descend to Nibelheim in order to secure the treasure. The scene THE CAVES BENEATH THE RHINE.

Alberich, armed with a whip, drives the Nibelungs before him. They bear the treasures of the earth and deposit them in a large glittering beap. Loki appear, and Odin permits the latter to exercise his conning. Loki converses with Alberich, the Nibelung, and especially about the helmet which renders its wearer invisible, or whose virtues enable him to assume other forms. Loki asks Alberich to show them specimens of his transformatory skill. Alberich assumes the shape of a tortoise, and while in this form Odin places his foot on him while Loki secures the magical helmet. The scene changes to the Rhine banks. Alberich has assumed his old form, but the gods have bound him fast. Now they compel him to use the virtue of the ring for their benefit. He is forced to order the Nibelungs to carry up the treasures, and when this is done Odin demands the magical ring. Alberich strives to retain it, but the gods take it from him. Alberich cuises the ring, "it shall bring destruction to all who possess it." From the distance come the giants with Freya, from the other side Fricka, Thor and Fro. The giants receive the treasure. Odin wishes to keep the ring. but the appearance of the goddess Erda from the ground to warn him of the destruction it will bring to its possessor induces him to give it up. The giants quarrel over its possession, and one is slain. The other takes the treasure and the ring and places it in a cave guarded by a monster dragon. Through the loss of the ring the Nibenos and Alberich remain in serfdom; but the

giants do not understand how to use the power they now possess in the wonderful ring. The gods and goldesses rejoice at seeing Freya again in their midst. They gaze on the glowing pinnacles of Walhalla, whose halls are prepared for their reception. Thor swings his hammer and evokes with it a rainbow bridge, spanning the valley to the burg, on which the divine family proceed to Walhalla. The curtain falls on this brilliant scene. This, in brief, is the sketch of "Rheingold." drama proper commences on the following even-"THE VALKYR."

world, regulate the elements by wise laws and care of the human race. But the are conscious of having attained their power through fraud and injustice; they deprived the Nibelungs of power their and freedom, and the ring and the hoard lie useless in the dragon's cave. They wish to do penance for the sin, and to this end will give some of their power to mankind. Mighty races have sprung up, descendants of the gods; in conflict and battle they gain strength. Odin's wish maidens the Valkyrs protect them as shield-maidens, and bear the dead braves home to Walhalla, where, in Odin's presence, they live on a glorious life. The nero is not yet born, however, for the purposes of the gods. He is to spring from the race of the Waelsungs. Finally twins are born-Siegmund and Sieglinda (brother and sister) direct descendants of Odin. Siegmund takes a wife, and Sieglinda marries Hunding. Both marriages are unfruitful. It is the will of the gods that the Waelsung blood be kept pure. Stegmund and Sieglinda love, and Sieglind, the dragon destroyer, is born. The first scene in "Die Walkuere" shows us the interior of a primitive dwelling, in the middle of which rises a giant ash whose branches spread over the roof. Outside the storm is raging. A storm-beaten traveller enters the house. Stegmund. Steglinda shows him great kindness, not knowing him to be her brother. Hunding arrives, moody and jealous, and he learns from the stranger that he is a Waeisung. Brother and sister know each other. Sieglinda sighs for release from the despotism of her husband, and Siegmund, knowing the old prophesy of a good hero who should spring from pure Waelsung blood,

Siegmund, knowing the old prophesy of a good hero who should spring from pure Waelsung blood, greets her "as bride and sister mine." He escapes with her, and Hunding follows to take revenge.

BRUNNHILDA, THE VALKYR.

In the second act the scene is a with mountainous region, where odin, clad as for tattle, and Brunnhilda, his favorite Valkyr, also fully armed, appear. Odin bids her give victory to Siegmund, therefore to prepare and ride to the conflict. Just as she is about to depart, nowever, Fricka approaches in her wagon drawn by two rams. She, as the protectress of marriage, demands that Hunding be revenged and Siegmund and Siegminds punished. At first odin refuses: but he finally and unwillingly gives way. The next scene is between Odin and Brunnhilda, and is of great importance. Odin is fearind of the approaching end to the glories of the gods. He is desirous that the ring should be obtained from the giants, and he knows that only the hero who should spring from Siegmund and Sieglinda can do this. But he obeys the wish of Fricka, and bids Brunnhilda go and give Hunding the victory. The next scene is the most powerful of the evening. We see Siegmund and Sieglinda tired and weary from the dight. In the distance they hear the horn of Hunding. Brunnhilda appears and announces to Siegmund Odin's decision. Siegmund despises the glories of Walhalla, unless Sieglinda may accompany him thither. Hunding appears in the background. Siegmund hastens to meet him. They engage in combat. Amid blending light Brunnhilda appears protecting Siegmund with her shield, in disobedience of Odin's commands. She knows the heart's wisn of Odin is that Siegmund be preserved; but the old god has, nevertheless, a sense of justice. Just as Siegmund is about to strike Hunding and endid him tell Fricka that Odin's spear has revenged the sin. Hunding sinks to the ground. Odin then turns in wrath to look for Brunnhilda. The scene closes.

The Valkyrs speeding to Walhalla. In the opening scene of the third act we see in a mountain region a nu

and the ring—for that is the only place which offin avoids. She gives her Siegmund's broken sword, and tells her that the child she will bear will some day weld it together again, and that he shall be named Siegried, and reloice in victory. Sieglinda thanks the Valkyr and departs.

The APPROACH OF ODIN.

Thougher is heard. The trees bend before the force of the raging storm. Odin appears. Brunnhida, conscious of her disobedience, falls at his feet, saying, "Here, father, utter my sentence." Odin announces her fate. She is expelled the society of the gods. Her powers as Walkuere are taken from her. The other Valkyrs leave the scene and Odin and Brunnhida are alone. Odin pronounces the sentence. "Here, on this mountain, I banish thee; in delenceless sleep I close thine eyes. The man who finds thee on the way can wake thee, and thou art his." Brunnhida sinks to the ground aghast. She raises her head to Odin and asks if her sin is so great as to deserve such punishment. She feels free irom guilt. Did she not do what he, the God, wished in his own heart? She had understood only to love what he had loved. Odin's inner conflict is great, but he cannot retract the sentence. But, at Brunnhida's pleading, he promises to give her protection in her sleep, to surround her rocky couch with fire, so that only the bravest here can awaken her. The leave taking of Ali-Vater Odin from his lavorite Valkyr is a beaufiful and even affecting scene. Deeply moved, Odin kisses both her eyes, which sink tozether; he leads her to a mossy hillock, above which a broad-branched pine rises, and under to the places his burden. Once more he gazes, full of sorrow, upon her, closes her helmet and covers her with the steel shield of the Valkyri. Then, turning away, he invokes the fire god to surround Brunnhilda's couch with protecting flames. Odin leaves the scene slowly, and as the flames shoot up around the sleeping Brunnhilda the curtain fails. Thus ends the second day of the "King."

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I have seen these two music dramas performed. The two following have not been put on the boards. In the two following have not been put on the boards. In the two following have not been put on the boards. In the two following have not been put on the boards. In the "Nibelungenied." Without this introduction the "Siegiried," whose adventures are told in the "Nibelungenied." Without this introduction the Siegiried legend would be fragmentary and incomprehensible. A mythological symbolical charm is lent to the entire "Ring" by the scenes we have attempted to describe. I shall endeavor to tell the story of the two following portions as briefly as is possible and yet do justice to the subject.

SIEGIRIEM THE THE THERD DAY.

In the opening act of the third day Siegiried appears—a youthful, heroic form. Sieginda reached the smithy of Mime Alberich's brother, and died, after Siegiried's brith, first committing to Mime the care of her son. Siegiried is wonderfully strong and can break with case every sword that Mime makes. Only one, if welded sogether (Siegmund's), will he not be able to break. Mime teaches young Siegfried his art, tells him of the death of his father and brings him the two pieces of the broken sword, from which Siegfried makes a new one so good and strong that with one blow he cuts the anyl in two. His first deed is to revenge his father's death by slaying Hunding, his second to slay the dragon that guarded the Nibelungen hoard, the ring and the magic heimet. The latter feat he does at Mime's wisa, the dwarf thinking that afterwards he can possess himself of the ring and supreme power. Blood from the slain monster spurts over his hand. He puts his finger in his mouth to cool it, when he is suddenly emowed with the gill of understanding the song of birds. They praise Siegfried's brave deed, tell him to beware of treachery, for Mime has induced him to slay the dragon that he (he dwarf) may reap the benefit. Then slegfried slays Mime. The birds the tell the young hero of the treasures of t

her with his glowing embraces. In Siegried Brunnhida recognizes the true hero of the race of the Wasisungs, and gives herself up to him, and ne marries her with the ring which he found in the cave of the dragons. The curtain falls. The last evening is devoted to Siegried's Death—GOTTERDAMMERUNG, where we come to better known ground described so fully, but unskifully, in the "Nibelungenlied." Two scenes preface the evening. The three Norms spin the golden thread of fate, and announce in horrid song the decay of the world ash and the threatened destruction of the gods. A second scene follows. Siegried and Brunnhilda emerge at early morning from the rock spartment, he in full armor, she leading her steed Grane, which, since she can no longer ride through the air on her mission to take the dead warriors to Walhalla, she gives to Siegried. They take leave. Siegried leads the steed down the rocks. Brunnhilda gazes long and sadly at the retreating form of the hero. Then the scene changes to Burgundy, to the halls

of the Gibichungs on the Rhine, the home of Gunther and his sister Gutrune and their natural brother Hagen, a child of Alberich have seen, place their hopes for the recovering of the ring in Siegfried; Alberich, however, the original possessor, in his natural son Hagen. Alberich had taught Hagen in childhood the value of the ring and how that his brother Mime had endeavored to get possesson of it through Siegfried in van. He most employ curning. Hagen tells Gunther, of Brunhilda, that she is the most glorious of maidens, ged excites him to wish her for his wife. This is about the time that Siegrired arrives at the Court of Surgulary in his quest for adventures. Siegfried sells Hagen his adventure with Brunhilda. Gutune, the sister of Gunther, is deeply in love with siegrired, and at Hagen's instigation she hands him a draught—the draught of forgetfulness—by vinich he loses all memory of the past. Siegfried asks the hand of Gutrune, which Gunther will grant on one condition, namely—that he aid him to git possession of Brunhilda. The two, Gunther and Siegfried, proceed by boat down the Rhim, and reach From the Palace of Walhalla the gods rule the

Siegried, proceed by boat down the Rhim, and reach

BRUNNHILDA'S ROCKY BURG.

Gunther remains in the ship, while Siegried, making use of the tarnkappe, assumes Ginther's form, penetrates the circle of flames and scures Brunnhilds. He renders her docile by taking the ring from her finger. He compels her to seep by his side, but places his sword between hem to witness his loyalty to Gunther. He tates her with him down to the boat, and skilinly manages to allow the real Gunther to assume his place, while he, with the aid of his magical cap, it transported to Worms and the arms of Gutnne. I have omitted to mention that before Segfried arrives in his false form at the fire rock Brunnilda is visited by one of her sister talkyrs, sent by Odin to secure the ring from her. Brunnnilda at first imagines that All-Vater has sent to release her from banisiment. But Waitraute has no such message. Ste says that Waihalia is gloomy since Brunnhilds loss. Odin does not send out the Valkyri to batle; he avoids the heroes assembled in Waihalia's heaven, and wandered long without rest alone on earth. Then he returned. He sat among his herees pale and speechless. But one day, when Waitraute riell on his breast, in sorrow he said, "Werebut the ring given back to the Rhine daughters, released were god and the world from the load of the curse." Waitraute asks Brunnhilds for the ring in vain. Siegrired's horn is heard and Waitraute returns to Waihalia.

ERUNNHILDA ARRIVES AT WORMS.

The second scene reveals the river's bank before

returns to Waihalia.

ERUNHILDA ABRIVES AT WORMS.

The second scene reveals the river's bank before the halls of the Gibichungen. It is night, and Alberich and Hagen plan deceit. After they have left Siegiried feturns. In early morning Hagen blows one horn of danger from the castle wails. From hill and mountain come the followers of the Gibichungs. Hagen tells them he has called them together to give welcome to Gunther and his bride, Brunnhilda. The bark comes down the Rhine, the men spring into the river and draw it to the shore, and when Gunther and Brunnhilda have landed the assembled men give them welcome in shouts men spring into the river and draw it to the shore, and when Gunther and Brunnhilda have landed the assembled men give them welcome in shours of Joy. Then follows that well known scene in the "Nicelungenileat." Brunnhilda sees Siegiried. She is antonished and indignant to find him married to Gutrune. She sees the ring on his finger, and though thinking of the deception that has been practised upon her, demands its possession, since the ring belongs to Gunther. She asks Gunther to make Siegiried give up possession. Gunther is confused and delays. Brunnhilda asks nim, "Diost thou give the ring to Siegiried?" Siegiried says that he despoiled it from the dragon. Hagen whispers to Brunnhilda, bind with wrath, tells Gunther that Siegiried had already conquered her, "Not thine but his I am." Siegiried, not remembering the first visit, calls to her mind the witness of his sword that he did not play false to Gunther's honor. But Siegfried is doomed, Hagen and Brunnhilda press Gunther to revenge his honor. Gunther refuses for a time. Hagen offers to murder him if Brunnhilda will tell him the place where the hero was vuinerable. "In the back alone," she answered, "for when I made him invuinerable I knew that he never turned his hack to an enemy, and did not apply the charm thereto." The three plan his death. He is out hunting with Gunther, Hagen and their followers. He approaches the Rhine, where the three Rhine daughters, from whom Alberioh snatched the gold, plead that he give them oak the ring, warning him of the curse that attaches to its possession.

He approaches the Rhine, where the three Rhine daughters, from whom Alberiok snatched the gold, plead that he give them back the ring, warning him of the curse that attaches to its possession.

SIEGFRIED'S DEATH.

He does not heed them. The party sit down to refresh themseives. Gutther is silent and gloomy, Slegiried full of life, and Hagen in gay apirits. Slegfried wishes to enliven Gunther, and tell him stories of his youth. He tells him of his adventures with Mime, the slaving of the dragon, how he came to understand the birds, how they told him to seek Brunnhilda. Then he tells how be passed through the fines, awaked Brunnhilda and possessed her. Memory returns to him. Two ravens hover above him. "What do these ravens say to thee?" asks Hagen of Slegfried. Slegfried starts up aghast, and Hagen, with the words, "I understand them; they hasten to announce thy coming to Odin," plunges his spear in Slegfried's back, before Gunther can interiere. Slegfried raises his shield with both hands to crush his assassin; but his strength fails him, and he sinks to the ground exhausten. Hagen sinks away. Gunther, convinced of Slegfried's moceance of intentional deception, kneels at the dying hero's side, while the followers bear the corpse on their shields, Gunther following. The moon breaks through the clouds and shiftes on the mournful procession. Then the mist ascends from the Rhine and the procession is lost to view. A slight transformation, and we are on the banks of the Rhine. MoonLight—The HALLS of The Rollowers.

Gutrune enters the halls from her apartment. She hears horns in the distance. While she listens Hagen's voice is heard, "light! light! Booty bring we home!" She sees lights and torches borne by the followers. Hagen tells her it is the corpse of Siegfried. She rushes out and embraces the body. She charges her brother with the mirder, but he points to Hagen. "Well, then," he answers defiantly, "I have slain him, since no other dared; so what was his is my fair booty. The ring is mime." Gunther East. Hagen i

she places on her own higer, gazing on it mourniully.

"Hear me, ye gods," she exclaims, "your injustice is effaced. Thank him, the hero who took your sin upon himselt. The ring he gave to me to complete the work. Released from servitude are the kibelungs—the ring shall bind them no more. For to you, daughters of the Rhine, I give it; the fire that consumes me shall purify the ring; ye shall dissolve it and preserve it as the Rheingold that was taken away from you to weld the ring of servitude and misfortune. Then alone, All-Vahler, reign supreme. That thy might is evernal, I bring him to thee; receive him, for he is worthy!" She bids the two ravens circling over the pile return to Walhalla.

him to thee; receive him, for he is worthy!" She bids the two ravens circling over the pile return to Walhalla.

WALHALLA'S END.

Casting the firebrand in the wood pile she foretells the end of Walhalla:—"For the end of the gods is approaching so cast I the brand in Walhalla's glorious burg." Amid solemn chanting of the assembled people Brunnhilda approaches the inneral pile. She turns round once more, and bids adieu to the world in beautiful words:—"Mark well. See ye the flames consume Siegfried and Brunnhilda. See ye the Rhine daughters take the ring to the depths; then look to the North through the night. Giances there on the heavens a sacred glow? Know ye all that ye have seen the end of Walhalla. Gone like a breath the race of the gods: left all uncared for the world here below. But to the world I leave the treasure of my most sacred knowledge. Not goods nor gold nor grandeur sublime, not house nor court nor lordly display, not the gloomy contracts of bonds deceptive nor hypocritical Custom's hard law. Blessed in joy and pain, let love alone be." Two young men bring Brunnhilda the steed she gave to Siegfried. She addresses him, and in joyous rapture at the prospect of accompanying Siegfried she springs on his back and with one bound leaps on the blazing pile. The dames rise grander than before, filling the entire space. Then the pile crumbles together, a dense cloud of "smoke" arises and in the midst a brilliant glow is seen, revealing Brunnhilda, armed and clad as Walknere, mounted on her steed and taking Siegfried with her through space to Waihalla. At the same time the waves of the Rhine baye flooded over the burning pile and the three Rhine daughters secure the ring and piunge again to their home in the depths. Hagen, seeing the ring disappear, plunges madiy after them, in order to secure it. Two of the Rhine daughters seize him and take him to the depths, while the other swims before them, holding in triumph the glittering ring. The northern heavens are covered with glowing lights, announcing the full

The dramatic force of the poem is intense, and in his love scenes Mr. Swinburne is as impassioned and, one may say, as repulsive as ever. There are fine passages on every page, the diction is severe and simple, and never duit. Here are some extracts. Mary has been ill at Jedburgh, and the Bishop of Ross has come to confess her. She

Bishop of Ross has come to contess not says:—

I would have absolution ere I die, But of what sins I have not strength to say Nor hardly to rememier. I do think I have done God some service, holding fast I have done God some service, holding fast Paith, and His Ohnreh's fear and have loved well His name and burden sevice. Holding fast I to be us His part in the cook this thwart world, and witness of His says yet know myself To be but as a set without grace.

Save of His as a set without grace.

Save of His as hove's gift; I have sinned in pride, To be the service of the

Have borne him witness if my heart were whole.

Bisnor or Ross—Therefore shall He forget not in your hour.

Not for his child reject you; and shall make The weight and color of your sins on earth More white and light than wool may be or snow.

QUEEN—Yea, so my trust is of Him; though as now Scarce having in me breath or spirit of speech, I make not long contession, and my words. Through raintness of my tiesh, lack form; yet, pray you, Think it but sickness and my body's tault. That comes between me and my will, who tain Would have your eye look on my nake hood:

And read what writing there show the washed out With mine own heart's tears and with God's dear blood, Who sees me for His pain light-mindedness. And on me with dunb tongues for surely My sins of wrant and will and wandering eyes, And on me with dunb tongues for pentienes, Which, I beseech you, let not god reject For lack of words that I lack strength to say; For here, as I repent and put from me in perfect hope of pardon all ill thoughts, So I remit all aults against me done, Forrive all evil toward me of all men. Deed or device to hurt me; yea, I would not There were one heart unreconciled with mine When mine is coid; I will not take death's hand with any soil of hate or wrath or wrong About me, but, being friends with this past world, Pass from it in the general peace of love.

One of her outbursts against Darnley:—

One of her outbursts against Darnley :-One of her outbursts against Darnley:—
By heaven, I had rather death had leave than he what comes he for i to vex me quick or dead with his lewd eves and sodden suteling face that I may die again with loathing of him? By God, as God shall look upon my soul, I will not see him. Bid him away, and keep Far off as Edinburgh may hold him hence Among his reliews of the nerded swine That not for need but love he wallows with To expent, his patrimony of breath and blood in the dear service of dishonoring days.

Darnley's dream:

In the dear service or dishonoring days.

Darnley's dream:—
I dreamed this bed here was a boat adt ift Wherein one sat with me who played and sang, yot of his cittern I could hear no note
Nor in what speech he sang inaudibly,
But watched his working ingers and quick lips
As with a passionate and loathing fear,
And could not speak nor smite him; and methought
That this was David; and he knew my heart,
How tain I would have smitten him, and laughed
As twere to mock my helpless hands and hate.
So drove we toward a rock whereon one sat
Singing, that all the highest air of heaven
Was kindled into light therewith, and shone
As with a double dawn; stars east and west
Lightened with love to hear her, and the sky
Hrake in red bloom as lead buds break in spring,
But these bore fires for biossoms; then awhile
My heart, too kindled and sprang up and sang
And made sweet music in me, to keep time
With that swirt singing; then as fire drops flow
Dropped, and was quefunger, and I saw
These wore not stars nor overhead was heavan,
But a blind vault more thick and gross than earth,
The nether firmament that roots in heil,
And those hot lights were of lost souls, and this
The see of tears and fire below the world
That still must wash and cleanse not of one curse
The fire foul strands with all its wandering brine;
And as we drove I telt the shallop's sides.
Sapped by the burning water, plank from plank
Severing; and I ain I would have cried on God,
But that the rank air took me by the throat:
And ever sha has see on the seek your.
And stated on me flame-like, that my desh
Was moiten as with earthly fire, and dropped
From maked bone and sinew; but mine eyes
The bar undering planks opened, and through their
Was moiten as with earthly fire, and dropped
From maked bone and sinew; but mine eyes
The bar undering planks opened, and through their breach
Swarmed in the dense surf of the dolorous sea
With hands that pincked and tongues thrust out at us,
And fastened on me flame-like, that my desh
Was moiten as with earthly fire, and dropped Breath; the sore surge throttied my longueless speech, Though its weight buoyed my dipping chin. that sank No lower than where my lips were burnt with brine And my throat clenched last of the strangling sea, Till I swam short with sick strokes, as one might Whose hands were manned; then mine ill spirit of sleep Shited, and showed me as a sarden walled. Wherein I stood naked, a shipwrecked man, Sunned yet and staggered from the sea, and solled With all the weed and scurf of the gross wave Whose breach had cast me broken on that shore; And one came like a god in woman's flesh and took mine eves with hers, and gave me truit As red as fire, but full of worms within That crawled and gendered; and she gave me wine, But in the cup a toad was; and she said, "Eat," and I ate, and "Drink," and I did drink, And slokend; then came one with spur on heal Red from his horse o'erridden, smeared with dust, And took my hand to lead me as to rest, Being bruised yet from the sea breach; and his hand Was as of molten from wherein mine Was as a brand in fire; and at his feet. The earth spillt, and I saw within the gulf, As in clear water, mine own writhen face, Eaten of worms and living; then I woke. John Knox inveighs against the Queen :-

"Bothwell" will raise Mr. Swinburne's reputa-

tion, but will make him detested by those who espoused Queen Mary's cause.

## LITERARY CHIT-CHAT.

Mr. F. J. Engelhardt's Rowing Almanac for this year has passed into a second edition. This neat publication is full of matter interesting to boating men, and, besides containing a record of all pas important races, has in full the regatta rules of the association of amateur oarsmen and of American colleges, together with maps of the Saratoga, Troy, Harlem and Springfield courses.

THE FIRST COMPLETE Basque dictionary has been published in Paris, by W. J. Van Evs. THE NEW EDITION of that charming book, White's "Natural History of Selborne," will be brought out in the same sumptuous style as the two volumes of "Holland House."

DR. SCHMIDT'S "Shakespeare's Lexicon" is finished to the letter L, and volume one will shortly appear in London. It is a most learned and ex haustive treatise on the English of Shakespeare. THE LEARNED ERNEST M. RENAN Was recently rejected as a corresponding member of the Lisbon Academy of Sciences by a vote of four yeas to six

to French literature is Jules Janin's "Paris et Versailles il y a Cent Ans." He describes social. literary and royal life in the most charming style.

ONE OF THE MOST AMUSING recent contributions

### NEW PUBLICATIONS RECEIVED. From Harper & Brothers :- "My Mother and I."

From B. B. Russell, Boston:-"The Life and Times of Charles Sumner." By Eliza Nason. Prom D. & J. Sadiler & Co.:-"Sin and Its Consequences." By Heary Edward, Archbishop of

From Dodd & Mead :- "The Winter of the Heart and Other Poems." By Lavarr Wilmshurst. From Sheldon & Co.:-"Tempest Tossed." A ro mance. By Theodore Tilton. "Across America; or, The Great West and the Pacific Coast." By

General James P. Rusling. From George W. Carleton & Co. :- "Northern Ballads." By Edward L. Anderson. "The Log of Commodore Rollingpin." By John H. Carter "True to Him Ever." A novel. By P. W. R. From P. O'Shea :- "The Pioneer." A poem. By William Seton. "Rosemary: a Tale of the Fire of London." By Lady Georgians Fullerton. "Tales of Truth and Trust," By Lady Fullerton. "The Neptune Outward Bound." By Winnie Rover.

# CREMATION IN GERMANY.

Must the End Be Dust or Ashes?

THE ITALIAN AND GERMAN SYSTEMS.

How the Body May Be Reduced to a Handful of Snow-White Ashes for \$2.

### THE DISCUSSION ON THE CONTINENT.

FRANKFORT-ON-THE-MAIN, May 15, 1874. The question whether in future the dead are to be burned or not is exciting just now in Germany a large share of attention, and the discussion thereon are of considerable scientific interest. Scarcely a week passes but the papers announce the constituting of new cremation societies, whose members, with the weal of future generations at heart, have taken a solemn oath that after death their bodies shall be subjected to the process of cremation instead of being deposited in cemeteries or churchyards, where they would be allowed to decompose themselves leisurely, and, as they think, disseminate epidemics and miasmas so long as a particle of them remained. Germany, Switzerland, Austria and Italy have each several such societies. In Germany, Dresden, Vienna and Breslau: and in Switzerland, Zurich, have taken the lead. It is reported that in a few weeks the first cremation oven will be ready in Dresden. The architect Fredrich Siemens is engaged in constructing it, according to the plan of Dr. Reclam, and the communes of both Dresden and Leipsic have declared their

READINESS TO ADOPT THE SYSTEM of cremation if the trials shall prove satisfactory. The Cremation Society "Urn" of Vienna is about to build a cremation institution on the plan of Professor Reclam. In Zurich a number of popular meetings have been held in the St. Peter's church for the purpose of discussing the subject, and doctors and theologians, scientists and laymen seemed to agree in the necessity of burial reform in order to prevent the spread of epidemics. Pastor Lang did not ind that the new system would hurt his religious feelings, and Professor Kinkel spoke of the project entertainingly from the æsthetic and artistic points of consideration. The Medical Society of Vienna discussed, in February, the subject of "cremation as a means of preventing the poisoning of drinking water and infectious diseases." A committee was elected to examine the systems and results of cremation and to report thereon. Cremation makes rapid progress in Italy, where Professor Poili, of Milan; Professor Brunetti, in Padúa, and Professor Gorini, in Lodi, are its earnest advocates. Indeed, the subject will soon be discussed before the Italian Parliament, a bill having been proposed to accept cremation as a proper

REASONS FOR BURNING THE DEAD. The cremation mania does not appear in Germany now for the first time. The subject was hotly discussed in the sixth decade of the present century and a number of cremation societies were then formed. The question was again permitted to subside, though not until some important authorftles had given their opinions thereon. But citles have developed largely since then, and epidemics and cholera have troubled the learned professors, who have come to the opinion that graveyards poison the ground for large distances around; that water the people drink becomes thereby poisoned, and people get the choiers and die; and, again, that the obnoxious gases developed by decomposition pass through the porous crust of earth above the putrid masses, and thus vitiate of earth above the putrid masses, and thus vitate the air we breathe to an extent but little dreamed of by most of us innocent human sufferers. Some-body has made the interesting calculation that at the time when the gravejards were used within the city of London some 2,500,000 cubic feet of carbonic acid gas was annually developed from decaying corpses and distributed in the air. The foul gases developed in the process of putrefac tion are much more injurious, as has been so frequently proved in the removal and opening up of disused graveyards. Proofs may be found in the works of Tardieu in France and Parkes in England. They show that in overcrowded graveyards products are developed by which the number of diseases and deaths among the surrounding populations is increased, in some cases through the poisoning of the drinking water, in others through rendering the air impure. Typhus epidemics have frequently followed the opening of grave fields—instance, in the Riom, in the Auvergne, in the past century, and only a few decade: ago the epidemic among the inhabitants of the Marché des Innocents, in Paris, when, in 1830, the corpses which had been temporarily placed there were again dug up. The German, Riecke, in the Kingdom of Würtemberg the community had erected, from motives of economy, the schoolhouse on an old unused churchyard; but when, in winter, the heat in the schoolroom attracted the air from the soil beneath it, sickness became so prevalent among the scholars and teachers that the school had to be closed. But all these are facts so generally known that it may seem a presumption to repeat them here. That putrefying human corpses disseminate death-bringing pestilence was proved by Hannibal's warriors before Syracuse, when, as a taunt (hohn) to the beleaguered, they opened the graveyards about the city and cast the corpses about the open field, and lost their own lives for their pains. CREMATION IN ITALY.

The incitement to the present revived discussion comes from Italy, where, in 1872, the Lombard Academy offered a prize of 1,000 france for the best thesis on the best method of cremation to take the place of the present form of burial. The plans of Professor Polli, of Milan; Brunetti, of Padus, and Gorini, of Lodi, have since then attracted much attention. Professor Polit's plan is to place the corpse in a receptacle of stone ware pass through the vessel. The corpse is quickly charred, and the ashes and the calcined bones remain over. The operation lasts about an hour, and what remains is, perhaps, the twelfth part of the original human being. The system is nevertheless too costly and unrefined for adoption. A system of flames has to be introduced at the point of exit for the gases in order to consume the obnoxious products. A more practical system is that of Professor Brunetti, whose models and plans excited much interest when ex hibited last year at the Vienna Exposition. In one of the galleries occupied by Italia there was a glass case with the inscription, "Indocte vetitum nens renovata petit," and a series of glasses containing specimens of cremated bodies. Professo Brunetti had made five experiments. His system is as follows:—
BRUNETTI'S SYSTEM. In an oven made of fire bricks and provided with

openings to regulate the circulation of the air the corpse is placed upon an iron plate and fastened firmly in its place by means of strong iron wire. The consumption is produced by the agency of a wood fire, and the heat is concentrated as much as possible by two arched iron plates, which are made to close immediately over the intense heat is thus produced and the corpse burns with fearful rapidity, and in about two hours is completely charred. Then the arched plates are opened, the charred remains are raked together and the fire is renewed. The flesh portions are then changed completely into ashes and the bones calcined, so that all that remains is about three pounds and a half. This result is wrought at an expense of 140 to 160 penads o wood. The process is, nevertheless, primitive and abhorrent in comparison with German systems. Even Professor Brunets admits that the process had filled him with awe. "So long," he says, "as I could discern the human form and the soft portions are seized by the flames the astonishment is indescribable; but when the form disappears and

all is charred there follows on us a deep depres sion." Professor Brunetti does not succeed in re-

ducing the corpse completely to ashes.

Professor Gorini's method is at present a secret. We know so much, however, that he uses a cast iron receptacle two metres in length, seventy centimetres wide and forty centimetres high, and that he assumes to know of a substance by which, heated to an extremely high temperature, the corpse is dissolved in a very few moments, even to the very last particle, into a fluid matter. At an experiment the body, after the mysterious substance was poured over it, burned up rapidly and noiselessly, and no offensive gases were produced by the operation. Professor Gorini uses a brick oven, fed with coals, for the purpose of heating the mysterious substance. He says that by dispos-ing of ten bodies together in this manner the cost is reduced to about six france per corpse. These are the noteworthy Italian methods of crematic THE GERMAN METHOD.

In Germany the system proposed by Professor-Reclam, of Letpsic, promises to be successful to a degree not anticipated by the Itanans. Reciam's method is an adaptation for cremation purposes of a system of heating by means of gas, first, invented by C. W. and Fr. Siemens, of Berlin. Protessor Reclam wrote an interesting letter some time ago to the Augsburger Aligemeiner Zeitung, which we will follow. The regenerative system (by C. W. and Fr. Siemens) is a method of heating by means of ordinary gas, and consists of three parts-First, the generator; second, the regenerator, and third, the place where an object is to pe melted or burned, which we may term the "cremation room." The "generator" is a kind of bricked feeding oven, in which the firing material (wood, turf or coal) is placed on a gridiron. The ventilation being imperiect or retarded, gas is thereby formed. This gas consists for the most part in a mixture of carbon, nitrogen and carburetted hydrogen, and comes from the "generator" at a temperature of from 150 to 200 degrees Réaumur. It then enters the "regen-erator"—that is, a dice shaped room, walled with fireproof stone-and is filled with a parallel, perpendicular and horizontal grate work walling. This grave work of building stone is heated by the burning gas, which is then led into the "burning or cremation room," being led off thence through a high chimney. Close beside this "cremation room" there is (but on the opposite side) another "regenerator," through the grate work wailing of which the flery air goes to the chimney, or whither at will the burning gas can be directed, so soon as the "regenerator" is heated to a white glow. Thereupon the burning gas and air of a "white glow" temperature can be conducted, separately or together, into the "cremation room." By a system of regulation the heat can be increased "immeasurably."

This process seemed to Protessor Reclam to be the best means for the rapid burning of the dead. He consulted with technical men; and in September of the past year Herr Steinmann, of Dresden, constructed for him a model place of cremation. This model was improved on in December last by F. Siemens, who uses one regenerator instead of two. Professor Reciam hopes soon to be enabled to record other important improvements. "No other method of cremation," says Dr. Reclam, treats the body of the deceased person in such a simple and pious manner. Before the assembled mourners the corpse (with or without the comin) is lowered into a smoothly walled room, where no other objects are found. Nothing touches the corpse except the air, heated to a white glow intensity, the oxygen of which combines with the atoms of the organic structure. Only the ashes remain, and these can be gathered up unmixed with loreign substances." The process of cremation occupies scarcely twenty minutes, and only a handful of snow white ashes remains of what once was a human being. The cost of a single process is but two or three thaiers, but from \$10,000 to \$15,000 is required for the construction of the building and apparatus. The system promises to win its way in Germany, and there seems every likelihood that before long it will be in full operation in several German cities.

CAUSE OF THE PRESENT AGITATION. Professor Reclam's project is finding acceptance, as I said, in several large cities of Germany. Besides Vienna, where the Medical Society ably discussed the matter and proposed that cremation be permitted, but not made an obligatory mode of ourying the dead, Gratz took up the matter earnestly, and the Communal Council, in special session, determined to labor for the introduction of the new process. Very valiant were the burgomaster and five communal councillors of Oberdöbling, near Vienna, who sent in to the Vienna Medical Society a written testament declaring their wish to undergo the process of cremation whenever they shall depart this life. This is all very weil. We know how easy it is to make such bold declarations, but how lew of such determinations are carried out when the time comes Some big, aristocratic personage must first lead the way in this matter before we can expect cremation to become popular. You may burn up the poor and the paupers by the score if you will, but the custom of burial will be retained, and the more so because ordinary people will be burned up. People are not, perhaps, so clearly convinced of the pernicious influences of graveyards, and we know very well that in well regulated and laid out cemeteries this injurious influence is reduced to a minimum. In times of war and pestilence, however, cremation by a scientific process would prove of immeasurable benefit. We only need to recall the terrible descriptions of the battle fleids of Gravelotte and Sedan to be convinced that by the immense numbers of ough change in the method of disposing of the dead is necessary. In times of pestilence the cremation process would prove beneficial. THE RETURN TO ANTIQUITY.

In adopting cremation as a means of disposing of the dead the German peoples of Europe will simply return to a custom which was once common to all Indo-Germanic peoples. This fact has been proved by Professor Unger, of Göttingen. Tacitus knew of no other method of disposing of the dead among the Germans, and Diodorus of Sicily among the Celts. The custom prevailed among the Sclaves and with the Greeks and Romans, although burial was also customary among these two peoples. The Etruscans borrowed the custom of burning their dead from the Romans. Charlemagne found the custom of burning the dead prevalent among the heathen Germans, and wrote several decrees against it to the Christian priests. The religious opposition against the new movement is not extrac strong in Germany. So many thousands of martyrs, both Catholics and Protestants, have landed safely in the heavenly regions after their bodies had on earth undergone the ordeal of fire, that no fear is entertained about cremation coming into conflict with the resurrection theories. It is hardly probable, however, that the Jews will con-

Literature on cremation will soon be plentiful. In 1855 a book was published in Breslau, "Burning the Dead," by Trusen. The pamphiet by Weg-mann-Ercolani, "Cremation as the Most Rational Method of Disposing of our Dead," published in Zurich, contains much valuable information, especially from Italian sources. Goethe, Koerner, Platen and other German poets have referred to the custom and pleaded for its reintroduction. Goethe styled cremation, "O wise custom of the ancients." Platen wrote a pleasant epigram on the subject, in which he begged, "O sacred flames, return, return, and in future death will be parifled from its dreaded pestilential breath."

## A RING LAWYER'S PERS.

An Old Claim Revived. Comptroller Green yesterday received a claim of John H. Starin, Jr., assignee of William McKeag. attorney of the Board of Excise from 1857 to 1871, who demands payment of the large sum of \$453,800, with interest, for services alleged to have esca rendered in suits prosecuted for violation of the Excise laws. This immense claim is said to have been unearthed, in consequence of the Consolidation act, from the recesses of the office of the Board of Supervisors, where the claimant hoped, on some fortunate occasion, for favorable action; but it is now likely to be resisted at every step in its progress through the courts. It is a specimen of probably many claims which remark to be brought into the light.